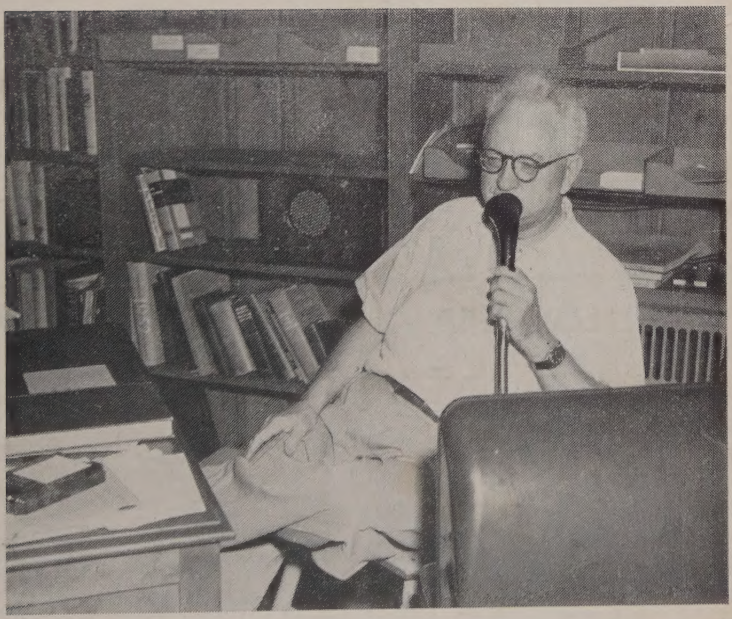
April 1955

Fellowship

SCHOOL OF RELIGION
HOWARD UNIVERSITY



DEVERE ALLEN *Editor*

30¢

A Visit to the Soviet Union

by Donald Soper

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COVER PHOTO: Oberlin College Senior Devere Allen was editor of **The Rational Patriot,** whose second issue, dated eleven days after America's entry into World War I, took the pacifist position forthrightly. Today, no less devoted, he guides the destinies of Worldover Press.

FELLOWSHIP

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The WORLD in FOCUS
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"The Economic and the Moral"

Well, there we all were, we idealistic Rochdalers, scrapping tooth and nail and gradually beating down those tough old capitalists who would sacrifice anything to make a profit, and then good old Murray Lincoln, who runs the Farm Bureau insurance companies and makes all those wonderful speeches, sneaked up behind and clubbed us on the head. Sometimes things get very discouraging.

There are, explained Murray's bearer of bad tidings, Vice President H. W. Culbreth, basically two aspects to the question of whether to sell houses in a cooperative housing unit to Negroes, "the economic and the moral." After a "thorough analysis" of the situation, "Our Companies" regretted very much that they could not both be moral and get a "fair return on our investment of policyholders' money."

So, although, "we fully recognize that the solution to the moral problem . . . is just as important as the economic," Farm Bureau, regretting it very much, has decided to exclude Negroes from its new cooperative housing development, Lincoln Village! *O tempora, O mores! O Murray, O Abraham!*

There was much more to Mr. Culbreth's letter, but it didn't say anything else except that Farm Bureau intends to continue working toward the objective of open occupancy, and "once we acquire the experience necessary to make a contribution in the solution of the economic problem in-

volved in housing, we will then be in a far better position than we are today to deal with the moral problem."

No, you won't, Mr. Culbreth. You won't be in *any* position to deal with the moral problem. Moral problems have to be dealt with when they arise, not sometime at your later, and less risky, convenience.

We like better the reply made by a much smaller cooperative, with lots less money, to a banker who was considering the financing of their project and who suggested that to admit Negroes and Jews might mean failure for a project that could otherwise succeed.

"In that case," said the co-op's representative, "we prefer to fail."

Adios, Farm Bureau!

Childish

Because of the profound respect we have for the wisdom of children, we hesitate to refer to some of the current practices of governments, our own included, as "childish." Immature is perhaps the better word. Whatever the word, the actions are shameful and undignified, and entirely unbecoming to people who lay any claim to maturity.

The Russians restrict the travel of American diplomats in that country. What do we do? Laugh indulgently? Ask what they have to hide? Reassert our belief in the free exchange of ideas, and our faith in the ability of free institutions to withstand even the possible visit of a Soviet chargé d'affairs?

Not us! Bristling with the righteous indignation of a nine-year old who has just had his favorite toy snatched away, we promptly restrict the travel of Soviet diplomats! No pretense even of setting up "critical" areas where a man in striped pants and speaking with an accent might swipe a well-guarded secret, but simply some arbitrary lines across which he may not step.

Then, just to show we can be as nasty as anybody, we refuse to renew the visitor's permit of Metropolitan Boris, representative of the Russian Orthodox Church in this country. And what do the Soviets do? Laugh indulgently? Remark that *they're* not afraid to have a foreign Christian marching around the country? Reassert the faith that their

socialist organization of life is superior to anything the West can send over?

Not they! They toss out the Rev. Georges Bissonnette, an American priest serving the American community in Moscow! Just like an indignant eight-year old who hasn't been invited to a neighbor's birthday party, "getting even."

Who *are* all these maladjusted personalities we have running things, anyway?

Race

On bit of jolly news recently released is that we (the United States) have an even chance of winning the race to produce the first IBM (intercontinental ballistic missile). This is on the word of Stewart Alsop, who reports that until we hitched up our national galluses recently we were well on the way to losing the race, which we must win in order to "avert what would surely be a world catastrophe."

For the information of any newcomers, the IBM would be a guided missile, fired at far more than the speed of sound (*Life* predicts 10,500 miles an hour) from the U.S. at Russia, or vice versa. The biggest now on the drawing boards, according to Alsop, is the Atlas, "which climbs an incredible 600 miles into space before it plunges to the kill."

The "world catastrophe" that we may avert by "winning the race" presumably refers to the use that the Soviet Union would make of such a missile if it were developed first by that country. This is the same world catastrophe that we have been averting regularly by winning the races on atomic bombs, bigger atomic bombs, atomic artillery, biological warfare, and hydrogen bombs.

Unfortunately, nobody is ever quite clear what to do when the race ends, and while the winner stands at the finish line, shifting from one foot to the other, the Soviet entry comes panting in and there's nothing to do but start another race. Sort of inconclusive in an alarming way.

Parenthetical

If a "world catastrophe" would result from the Soviet's getting the IBM before the U.S. does, what ever became of that argument that war has been made impossible because the H-bomb is such a terrible weapon?

A Few Things Are No Longer in Doubt — A Report on

A VISIT TO THE SOVIET UNION

by Donald Soper

I WENT TO Russia with great ignorance and many doubts. I have brought back with me many of those doubts still unresolved and I realize even better now how vast is my ignorance of the U.S.S.R. After all, this visit—made in response to the invitation of the Patriarch of Moscow and All Russia—only lasted 14 days.

We saw only Moscow, Leningrad and Zagorski, and above all we were handicapped by the language problem, which is far more frustrating than I had thought it would be.

We were received with amazing hospitality, treated with great friendliness, and within reasonable limits we were able to make the contacts we desired, and to raise the questions that concerned us. Yet it would be the height of foolishness for any of us now to pose as authorities on the Russian scene.

However, for me at least, a few things are now no longer in doubt, and I will venture to set some of them down, for in our relations with the Soviet Union, as in all other matters, an ounce of fact is worth a ton of conjecture.

Russia is prospering economically and socially. The surge of power and sense of progress are overwhelming. They challenge you immediately you visit their shops, see their vast housing projects, enter

their underground stations admire the colossal new Moscow University or, best of all, stand at the street corner and watch the tide of confident humanity flowing by.

All reliable statistics confirm a continuous rise in living standards and a fall in the prices of essential commodities. In fact, in industrial works and in schools, at the theatre and in the cinema, we felt that we were watching a tremendous and thrilling adventure of the human spirit which was already producing many of the characteristics of the good and, indeed, the Christian life, and in all these enterprises I just want to say "God bless them."

Secondly, there is not a vestige of any organized criticism of the regime itself, let alone any underlying rebelliousness. Why should there be? The U.S.S.R. is a young country, most of its citizens have no knowledge of conditions before 1917, or of the world outside their frontiers.

Better Every Year

All they know is that things are tending to get better every year for them and their neighbors, and the irresistible propaganda which permeates their entire outlook has long ago persuaded them that their country is the happiest and noblest in the world.

The idea of a sullen and frightened Russian people whispering their hopes of counter-revolution and pathetically awaiting the day of deliverance from the tyrants who oppress them is just comic opera. Government in Russia is by consent.

What of the Church in this new and developing civilization? First, there is complete separation between Church and State, based on two principles—freedom of religious worship and the freedom for anti-religious propaganda.

To this Concordat the Church has given its complete agreement —not only the Orthodox Church, which is incomparably the strongest, but the Baptists with their 500,000 members, mostly in the Ukraine, and the tiny Roman Catholic communities.

New Master

For the Orthodox Church, which has historically played the role of the moral arm of the State throughout Czardom, the only difference is that it has pledged itself to a new master. The Baptists are equally subservient and completely fundamentalist.

Now, therefore, that organized Christianity in Russia goes hand in hand with organized atheism, anti-religious propaganda is turning over from the attacks upon Christians, as traitors and cosmopolitans, to a more ideological campaign to persuade people that Christianity is a myth. This is the purpose of the recent statement signed by Krushchev.

In this strange and to me preposterous liaison, with pictures of Lenin and Stalin side by side on seminary walls with portraits of Patriarchs and Metropolitans, two things are clear. Religion in Russia today has no independent voice, no critical facilities, no creative role; church is the place where those who still want to pray are quite free to do so, provided they do not allow their praying to impair their first allegiance to the regime.

However, priests who are ready to support the Party line on peace have recently been accorded a sec-

ular platform in addition to their church pulpits. The Church has won respect because of the sincerity and ability that some of its priests have shown on these secular platforms, but its true power awaits the day when it raises up a new line of prophets.

The other thing is the complete assurance we all felt in the invariably crowded churches, that behind the mystery, the haunting beauty of the singing, the manifest fervor of the worshipers, is something quite indestructible. I am satisfied that the Kremlin knows it, too.

I have space for one other certainty. I can see now what happens in a country when intellectual freedom, as I know it, cannot breathe. Quite the most disturbing impressions I have brought back with me, are instances, almost everywhere, of men and women so unaccustomed to the normal process of making up their own minds that they seem to have lost that faculty altogether.

There is a terrifying acquiescence to official "pronuniciamenti" which are sheer rubbish, such as the repeated statement to us that when the people of Russia come to a decision about something or other and express that decision through their trusted leaders, that decision is, at the time it is made, completely wise and morally infallible.

A professor in an Orthodox Seminary solemnly assured me, in conditions of comparative privacy, that there is no conflict between Divine law and the Soviet constitution. Everything inside me cries out that this state of affairs cannot be permanent, but who will change it and how, certainly has no place in this brief article on certainties.

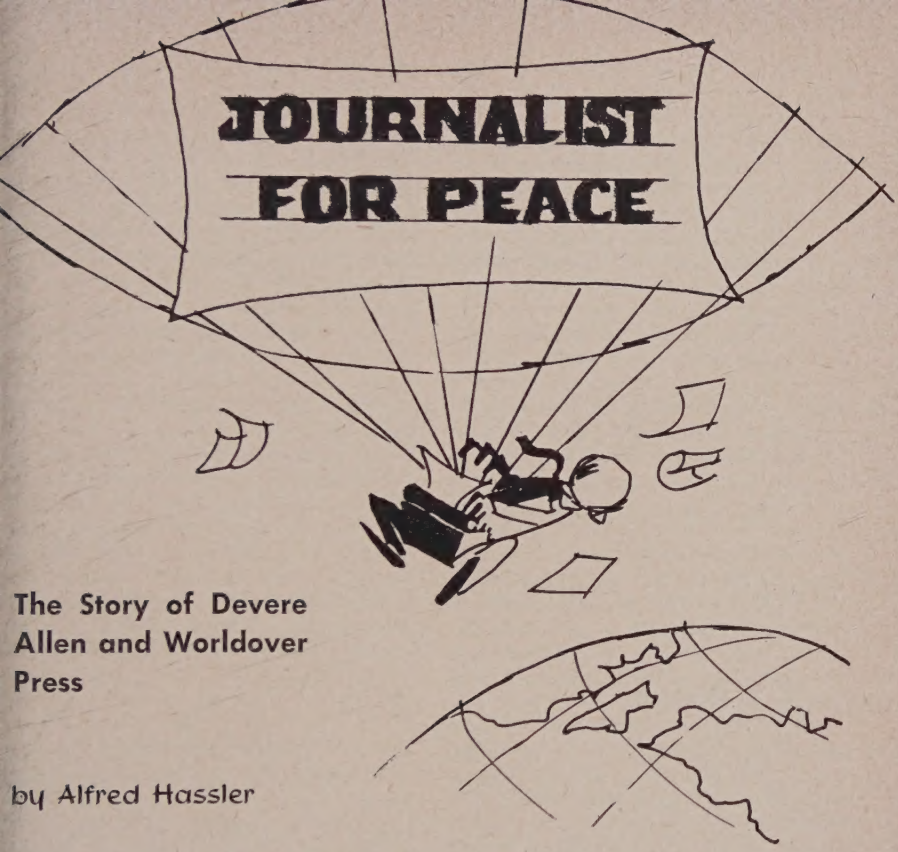
But meanwhile coexistence has a "new look" to us as we think of the fascinating experiences that have come our way during the last fortnight.

Anybody who does not regard coexistence with th U.S.S.R. as realistic common sense should have his head examined: but coexistence is a political word—the Christian word for it is brotherhood, and that is another story, a story which began 1900 years ago this month.

I have returned from the Soviet Union more certain than ever that for British and Russian—Christian and Communist—it is the only story that has a happy ending.

The Author

Donald Soper, A Methodist Minister, was president of the London Methodist Conference in 1953 and is Superintendent of the Kingsway Hall West London Mission. Numbered among his numerous publications are *Fallacies about the Christian Faith; Will Christianity Work?* and *Practical Christianity Today*. He is also a contributor to *Peace News*. This article is reprinted from the *London News Chronicle*, by permission.



The Story of Devere Allen and Worldover Press

by Alfred Hassler

THE idea germinated back in the 1920's, in the struggling office of *The World Tomorrow,* born of the frustration with which every editor of a limited-circulation journal wrestles in his more reflective moments.

The World Tomorrow, predecessor of FELLOWSHIP, was a unique and important experiment in American journalism. Pacifist in its orientation, literate and articulate in its expression, it played a significant role in the efforts against war and militarism in this country after the end of World War I. With men like Kirby Page, Norman Thomas, Nevin Sayre and Reinhold Niebuhr on its editorial staff, it reached at times the very respectable circulation of 30,000; its influence on liberal, thoughtful Americans was considerable.

Still, no one could deny that there were a lot more than 30,000 people around. It was the thought of these millions outside the magic circle of *World Tomorrow* subscribers that sometimes held motionless over the typewriter keys the fingers of another of that journal's editors, Devere Allen—the thought of the millions and what they were, and were not, reading.

If only, thought Devere Allen, there were some way of larding their diet of conventional newspaper and magazine stuff with the kind of background material, news and interpretation that now was getting only to the 30,000!

The problem was not a new one. It has bothered leaders of minority groups from time immemorial: this matter of breaking out of a relatively tiny group of people who sometimes seem just to be talking to each other. Usually they sigh with mingled resignation and exasperation, and wistfully add to the agenda of the next board meeting an item cryptically identified as "How Can We Reach the Masses?" or "Have We a Message for the Common People?" Usually, too, that is as far as it gets, since whether or not the message is there, the channels of communication to the "masses" are too expensive and under too complete control to be cracked.

The problem bothered Devere Allen more than most. It worried him through ten years of being managing editor of *The World Tomorrow*, went with him through a year's stint as an associate editor of *The Nation*, and accompanied him doggedly back to two more years with *W-T*. The hint of a new technique nudged his mind on a 14-months' stay in Europe, however, when he found it possible to syndicate articles to papers reaching over a million subscribers. By 1933, there was ominous handwriting on all the walls in *The World Tomorrow's* headquarters, and in 1934 the magazine suspended.

It was in 1933, a year before that, when Devere and Marie Allen, looking determinedly over the head of the country's worst depression, decided the time had come to start hunting out the millions who never saw either *The World Tomorrow* or *The Nation*.

The best possible means of reaching them, the Allens believed, would be through a worldwide news service supplying the papers they already read. Knowing something of the complexity and expense of running a worldwide news service, most people would have begun looking for the next best means. The Allens announced the formation of Nofrontier News Service, later changed to Worldover Press.

"We set our sights high, as it seemed then," reminisces Devere Allen. "We set a goal of having our service taken by papers with a total circulation of two million by the end of 1935. When we reached that date the figure was almost nine million. There was a rising interest in world affairs."

Tough Times Since

Times have been tough since then. The mortality rate of free and liberal papers has been high. Sixty-five percent of the world is under censorship, and more papers fall under government control. Still, by 1955 the Allens were able to sum up the total circulation of client papers as about 25,000,000. "Discount this in every way you must," says Devere Allen, "it's a fair influence. We know from clippings and letters that WP stuff is being read by over 12,000,000, but we can't take the time to check all subscribing publications."

It is not surprising that they "can't take the time." Time is a precious commodity at Worldover Press; the tycoons of the better-known news agencies might be

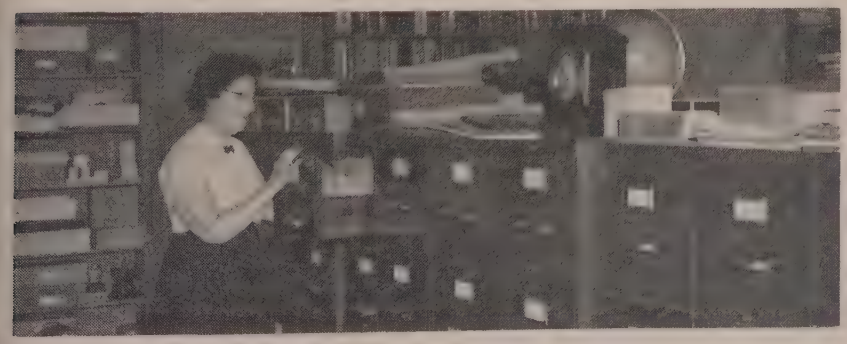
astonished to learn how much can be hammered out of the reluctant hours. Outside an occasional part-time worker, Worldover Press has two editors—Devere and Marie Allen—and two assistants, Alice and Leanore Barry, sisters as devoted to WP as are the "executives." Yet into the unpretentious offices over the Chevrolet salesroom in Wilton, Conn., in the New York metropolitan area, flow the dispatches of 40 regular correspondents and 60 "occasionals" stationed throughout most of the world. Into it, too, to be read, marked, clipped and filed, flow some 450 periodicals from 45 countries, which are watched for news leads and insights that might escape their correspondents.

Out from the Wilton office go three sets of releases. To periodicals go regular weekly bulletins, plus longer articles by experts to selected lists of editors—editors of religious, peace, labor, and daily papers. Using the service are 694 newspapers and magazines in 62 countries. To 210 Latin American papers go batches of reports and articles about four times a year. There is a difficult but growing outreach to Japan, India, Australia, New Zealand, Africa, and the Middle East.

With the world as it is, and the transmission of currency so hard in some countries, a portion of this distribution has to be free, though some form of token payment is asked and received. At present gratis, though expected to pay its way in another year, is a regular distribution to 223 dailies in West Germany through a Frankfurt bureau. In general, papers pay from $10 to $30 a year according to their circulations, and these vary enormously from *Newsweek* magazine to the *Guardian* in Mozambique.

Assortment of News

All get a rich assortment of news reports and analysis, which they publish as straight news items, as features or editorials, or use as background information for their editors' own writing. A recent issue began with a report of "peaceful revolution" giving autonomy to Dutch Caribbean Islands, and continued with a Costa Rican warning of invasion; the crisis in Australian Labor; an interview with, and British reaction to, Red China's new



Marie Allen supervises the Worldover Press "morgue" which is more extensive than that of many a goodsized daily newspaper.

Alice Barry, editorial secretary, (left) and her sister Leanore turn out Worldover Press's voluminous correspondence and operate its smoking mimeograph.

ambassador to London; several reports on religion in Europe; and Devere Allen's column, "This Is Your World," this time on the role of propaganda in foreign policy. Some issues carry news from 16 to 22 countries.

For individuals, WP gets out a fortnightly newsletter *World Interpreter*. Subscribers pay $4.00 a year. Since 99 percent of Worldover's energy goes into its work with editors, the newsletter is secondary, and counts only some 900 subscribers; these, however, are mainly what are generally called "molders of public opinion"—ministers, public speakers, teachers, and the like, with a heavy percentage of college libraries.

The amount of work the Allens put into all this, and the amount of money with which they operate, are both astonishing, for opposite reasons. WP's total annual budget, including payments to correspondents abroad, salaries, overhead, and the Allens' own income, barely touches $19,000—made up of contributions and earnings. The share of this the editors get, measured against their average working hours, must make them close to the lowest-paid journalists extant; their correspondents, for each job, are paid modest rates, too.

"They don't work for the money, of course," explained Devere Allen. "They do it for the satisfaction of being able to report what they actually see, without regard for any bias in the 'home office.' They are happy to have an outlet for information of a constructive kind. Some are professors, etc., and others are professional newsmen connected with the finer overseas papers and agencies."

The Allens have no difficulty understanding their correspondents' unacquisitive attitude, since it parallels their own. Only by working roughly three and a half man days between them every twenty-four hours can they stay within shouting distance of the work schedule they set themselves.

Devere's executive day begins at his office after the early morning rush routine is out of the way. He is usually there until five, directing the multiplicity of tasks involved,

initiating new projects and methods and going over details with his secretary. Then he dumps a load of outgoing mail at the post office on the way home. When possible he catches a nap, from a few minutes to half an hour, before dinner.

After that meal, which is usually the occasion for editorial conferring, and like all the Allens' meals, a time to plow through the piles of incoming publications, his editorial "day" gets under way. This involves writing, dictating, editing dispatches, outlining new assignments for reports, and reading the incoming papers again. (Devere reads French, Spanish, "enough" German and Italian, and "a little" Scandinavian; Marie reads and translates into finished copy Spanish, French and occasional Portuguese dispatches, and edits into completed form every bit of copy that goes out.)

Second Shift

This second shift ends anywhere from three A.M. to sunrise. Five or six hours of sleep wind him up again for the next day's program. The week-end brings little change, except that the editorial studio, not the office, is the scene of action. There's a lot of travel, too, to meet voyaging correspondents, raise funds, and consult with editor-clients.

The Allens live in an attractive but unpretentious bungalow on a steep hill overlooking Wilton. Two other small buildings house the Worldover Press library, presided over by Marie Allen, and Devere's studio. It is a lovely place with a handsome view, which the Allens insist they look at often, along with their wild bird visitors, though perhaps over a sheaf of releases in for a final okay.

Only zest for the enterprise, the joy of working together, and the constant warm responses from grateful subscribers the world around, make this kind of intensive effort possible and keep Devere and Marie Allen happy in their arduous labors.

Basic Conflict

Though both the Allens are pacifists and FOR members (Devere joined soon after 1916 under the influence of Leyton Richards and Marie, along with his college friend Michio Kozaki), they do not consider Worldover Press a pacifist organization.

"There is a basic conflict between a news agency and pacifism," says Devere firmly. "Or any philosophy, for that matter. News can be selected, but it can't be angled if you're going to do an honest job. The significant thing we do at this point is to use news of pacifism and never discriminate against it. We're after news the whole peace movement might not otherwise get."

"To assure ourselves of balance and criticism," he adds, "we set up a board of pacifists and non-pacifists, but all sincere workers for a warless world. We trust each other, and in 21 years there has never been one attempt to exert pressure."

About a third of WP's correspondents are pacifists, and some, in difficult areas, have to work almost as an underground, writing anonymously and sending reports by devious routes.

"We made quite a reputation during Mussolini's regime, for example, with the news we got out of Italy," recalls Devere. "Our best correspondent there was a pacifist clergyman, whom we found through the War Resisters International,

and whom we visited in his home to set up our methods. This courageous man relied on friends to post his reports from continuously changing towns. They were written in a feminine hand and strongly perfumed, but they gave us facts nobody else could obtain. We worried about his being caught, but he wouldn't quit, and never was."

Not all WP correspondents did so well. In a column about the job of foreign reporting, Devere Allen recalled that WP's man in the Philippines was blown to bits by a chance shell at the end of hostilities, that a correspondent in Spain was shot in covering the civil war, and that two Jewish reporters in Hungary and Austria were victims of Hitler's forces. He himself narrowly escaped death in what he calls "an old rattletrap of a plane" over the Sierra de Guadarrama while covering the 1931 revolt against King Alfonso in Spain.

That he was in the rattletrap plane at all was a measure of his conviction—the conviction of every honest journalist—that it is the truth that frees men, and that the pursuit of truth is worth hard labor and great risks.

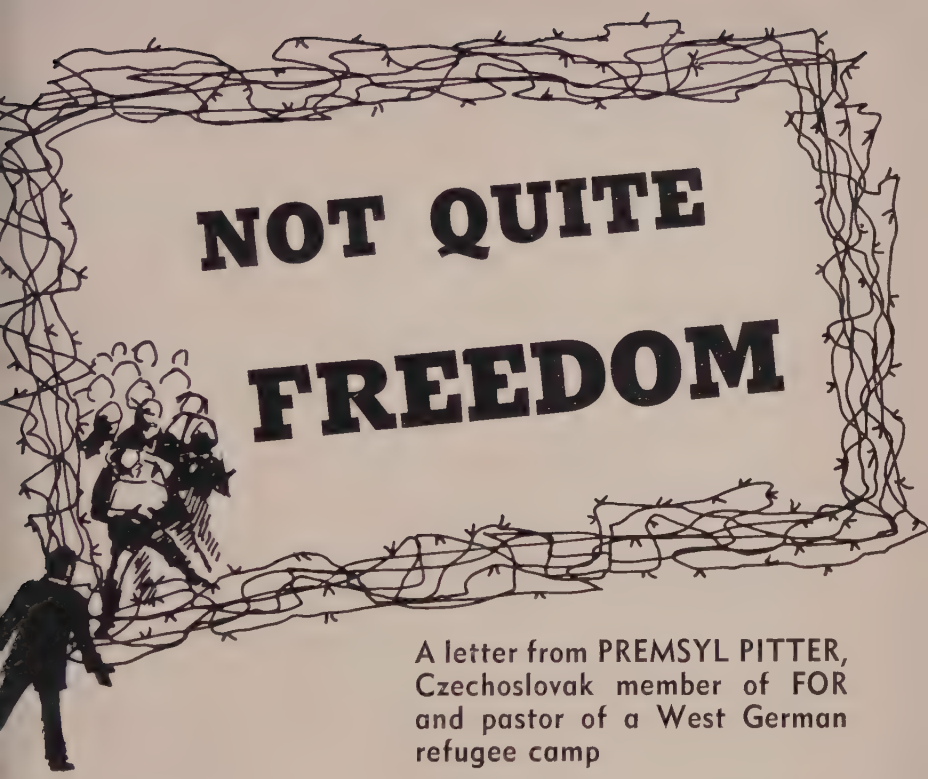
The Freedom to Read

. . . pressure toward conformity is perhaps natural to a time of uneasy change and pervading fear. Especially when so many of our apprehensions are directed against an ideology, the expression of a dissadent idea becomes a thing feared in itself, and we tend to move against it as against a hostile deed, with suppression.

And yet suppression is never more dangerous than in such a time of social tension. Freedom has given the United States the elasticity to endure strain. Freedom keeps open the path of novel and creative solutions, and enables change to come by choice. Every silencing of a heresy, every enforcement of an orthodoxy, diminishes the toughness and resilience of our society and leaves it the less able to deal with stress.

Now as always in our history, books are among our greatest instruments of freedom. They are almost the only means for making generally available ideas or manners of expression that can initially command only a small audience. They are the natural medium for the new idea and the untried voice from which come the original contributions to social growth. They are essential to the extended discussion which serious thought requires, and to the accumulation of knowledge and ideas into organized collections.

From a statement prepared by
the **American Library Association**
and the **American Book Publishers Council**
May 2, 3, 1953



NOT QUITE FREEDOM

A letter from PREMSYL PITTER, Czechoslovak member of FOR and pastor of a West German refugee camp

Dear Friends:

"Camp Valka dissolved" said the daily papers. Yet nothing essential has changed in my work here. The dismemberment of the camp and the dispersion of non-German refugees continue. There are, however, many homeless foreigners on the spot. Of Czechoslovaks alone there are still about five hundred.

Very few refugees from Czechoslovakia arrive now in the West, about 5 to 15 a month. The frontiers are closed all around the country. Only people in despair or adventurers risk the dangerous escape. Now and then agents disguised as refugees are smuggled over from behind the Iron Curtain. This means I have a difficult task. I should be cautious. Yet in everyone I see an unhappy or distracted being who is sent by God. It has happened that people about whom I had been warned—either with reason or without reason—proved to be real seekers of God. Our young people are brought up with distorted ethical notions under the Communist educational system. No wonder they can easily be coaxed into doing espionage, and easily go astray. They are less to be blamed than many a good Christian.

The young refugees that arrive here are bruised reeds that need

very little to be broken altogether. "A bruised reed shall he not break, and smoking flax shall he not quench" reads the prophecy of Isaiah. But this is not how the "Christian" West understands it. It receives the ship-wrecked reluctantly, indifferently, and cares only as long as its own interest demands it. I received help from faithful English friends three years ago; this makes me all the more aware of the fate of the many refugees who have no friends in the West. What can protect them against rigid red-tape and blind chicanery of retaliation! How easily they turn to drink and theft or they are sentenced to 1-2 years prison (which breaks them altogether) for minor misdemeanors that would be mildly treated by a juvenile court under normal conditions. I have met many such human wrecks here—unhappy boys (and girls) whose souls have been killed by hatred, as others kill bodies. A student released from prison who had been sentenced to many months for a small theft, told me, "I have ceased trusting anyone; I would believe you, but it is too late; no one can help me now."

A Tragic Spot

The Valka-premises are among the most tragic spots of this cold war. From time to time a campaign of hatred (which has given "Valka" the reputation of being a robbers' den) breaks out in the Nürnberg newspapers. Only the American led *Neue Zeitung* (Berlin, Feb. 12, 1954) reported without bias: "Behind the exaggerated stories of horror of many papers lies in reality the endeavor of the city of Nürnberg to get free for its own building plans the camp-premises—which have excellent sanitary arrangements since Hitler's time. Even many well-minded Nürnbergers do not realise that their moral and national feelings are being misused also by many hidden Communists in order to discredit the anti-Communist refugees who have landed at the gates of their city."

Comprehensible

It is comprehensible that Nürnberg—a city which was nearly completely bombed out, and which in spite of active rebuilding has not yet got enough lodgings for its own people—does not rejoice over the presence of many unproductive foreigners. It is comprehensible that Western Germany—a country which after the end of the war had to take in ten million expelled people, a country into which thousands of German refugees from the Eastern Zone are still streaming every week—cannot care for homeless foreigners. It is comprehensible that Czechs and Poles especially are received grudgingly. Their governments expelled after the war millions of their former citizens of German tongue. I always remind my countrymen of all this. But to you, my dear friends, who live under normal conditions, I wished to show the whole tragedy of the situation in order that you may understand under what distressing conditions our refugees live here.

Hatred and violence always bring forth hatred and violence. Would that all my countrymen could realise this! Would that our involuntary hosts could realise it too! How can a new and peaceful Europe arise when we neighbors cannot clear away our old resentments. In all this dismal state of affairs it is heartening how often individual Germans expelled from the "Sude-

tenland" are helpful to Czechs. Many of us have experienced it on the street, when traveling. It is as though the common homeland that is now closed to us both united us in spite of all. So it is with individual, ordinary people; but woe when politics and public functions come between us!

Heartening

It is also heartening that the new "reception-camp" behind the concrete wall has never been closed, thanks to the action of different foreign offices. Though the refugees are now allowed to leave the place until they have been recognized as foreign political refugees by the Bonn screening office (the procedure usually lasts many months. and are not allowed to take up a job, they can at least move about freely in the neighborhood. There is now also in the Camp a representative of the United Nations' Office of the High Commissioner for refugees. He shows great understanding for the refugees, and helps them in legal questions. Yet sometimes even he is powerless.

Betrayal

In reality the Allies have betrayed our refugees in leaving them to be cared for by the German State after dissolution of the International Relief Organisation, and in allowing refugees into their countries in such limited measure. If the governments of democratic States have no ear for humanity, they ought at least to realise what their own interest requires. On the one hand they (namely the USA) spend enormous sums for the propaganda of democracy in the Communist countries (and for the cold war in general). On the other hand they undermine the belief of refugees in democracy. Several have in their despair decided to return, although they know that prison and forced labor await them. Everyone who comes back is a welcome means of propaganda to the Communists in their endeavor to weaken the inner resistance. The damage done in this way is in no proportion to what it would have cost to offer the man in question a decent existence somewhere.

Great Troubles

However it is not only here that refugees have great troubles. An industrious and decent boy who emigrated with enthusiasm to Brazil this summer, wrote me a short time ago: "I have been several times in such a desperate situation here that I was near to becoming a thief. Nothing but the memories of our meetings with you in the camp-chapel lends me inner support. Only now I realise what they have given me for life; they are among my most beautiful remembrances."

And a young mother writes, also from Brazil (the only country in which young people have lately been able to emigrate within a year's time): "Camp-life was bearable compared to the conditions under which we must live now. And worse than all is the spiritual desert! I would give anything to be able to once again to be among you on Sunday or Wednesday evening! How much I now regret every meeting I left out! . . . In the whirl of life I had not managed to cling to the faith that my mother had implanted in me. At Valka I found the way back to it. As a matter of fact I went to the Camp-chapel

against my will, only because I had to when my little one was christened. Even after that I was opposed to it; and yet something drew me there again and again until God's love and grace triumphed in me, and I could not stay away any more."

Only Five People

Only five people still live here of about forty who were fairly regular visitors to my Sunday meeting and Bible-study evenings a year ago. Newcomers from Czechoslovakia or former Valka-inhabitants whose interest for the Word of God has only now awakened have taken the place of those who have gone. These numbers give an idea of the constant fluctuation. My service is not to be compared with that of the pastor of a settled parish. The flock seemingly remains of the same size, and yet our community has grown, for many of those who left keep corresponding. Those who have been dispersed in Western Germany for lack of possible emigration are mostly still dependent upon camp-life and social aid. They now miss the spiritual bread. Their great dispersion and lack of time and money prevent me from visiting them. So they are glad to receive rays of light at least through my letters.

The Protestant Camp-chapel is the center of all our activities. It does not stand on campground anymore, and has become the provisional seat of the newly created Lutheran parish of Langwasser. The foreign groups of Protestant refugees enjoy fraternal hospitality there, the Hungarian, the Latvian, the Estonian, and especially our John Hus-Community which is there five times a week: for the Sunday-meeting, for the discussion-evening on Wednesday, and for three consultation-hours when books are also lent. It is only a modest little chapel made of wooden boards but the seed sown there grows far away in the world, and once a month the chapel widens out indefinitely when the Czech Service is recorded to be transmitted by Radio Free Europe over the Iron Curtain.

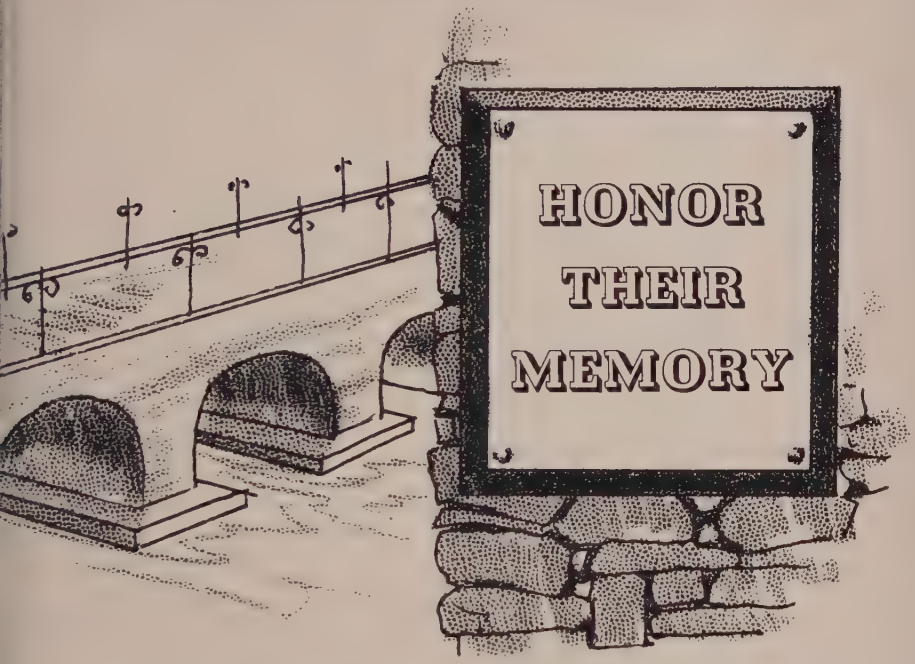
A short time ago a refugee arrived—a woman who was found unconscious and in torn clothes on the Bavarian side of the barbed-wire obstacles—and she reported that my sermons and talks are very eagerly listened to in Czechoslovakia by many non-Protestants, as herself, and that they draw strength from them in their distress of soul. For three years now Czech Sunday talks of mine have also been emitted by the European Service of the British Broadcasting Company.

Future Uncertain

It is impossible to foresee how long my work can thus be carried on. Already a year ago it seemed as though it would soon come to a close, and then it proved over and over again that the change of outward conditions has not made it less necessary. We have been here for two years now, and have always been kept so busy that we had to neglect you, dear friends. Yet we remain in fellowship of the spirit, and are always pleased to receive news from you.

May God's blessing be with you and accompany you all through the new year.

The Tablet on the Wall said



On December 31 *Peace News* reported that a young German, Walter Zauner, was serving a four-year sentence of imprisonment for filling in holes for explosives made in a bridge in preparation for its demolition in the event of war.

From *Peace News* correspondents in England and Germany has now come the remarkable story behind this sentence.

On April 23, 1945, Walter Zauner, then thirteen years old, watched a demonstration by 2,000 of his townsmen through the streets of Regensburg.

They were demanding the peaceful handing over of the town to the advancing Allied forces and an end to the further useless destruction and loss of life in a war that was already lost.

Two men, Pastor Meyer of the Cathedral church, and a worker, were dragged out of the procession by the Nazis, court-martialled and hanged.

The demonstration failed. The destruction of Regensburg went on, including the blowing up of the bridges over the Danube by the retreating Germany army.

Then the victorious Americans entered the town. They commenced the re-educating of the Germans against militarism.

A tablet was erected on a house in Regensburg to the two men who had led the demonstration. Young Walter Zauner read the inscription on it "Honor their memory."

In 1951, when Walter was 19, the American army began to hollow out demolition chambers in the now rebuilt "Maria-Ort" bridge over the Danube.

Walter was moved to protest. Together with a friend he dug out sand from the river bank and spent six hours mixing concrete. The two then lowered themselves over the side of the bridge and, hanging above the river, filled the demolition chambers.

Walter then went into hiding, living in barns and eating turnips and tomatoes from fields. The only help given came from some Communists who tried to hide and feed him. Six weeks later he was arrested and an American court martial gave him four years hard labor.

On December 22, 1954 the town councillors of Regensburg unanimously voted a petition to the US Military Government imploring the release of Zauner before Christmas. The Council adopted the resolution in spite of the fact that Zauner, while hiding and being helped by the Communists, had joined the Party and that not one of the Councillors belonged to it, many being Roman Catholics.

But Walter Zauner is still in prison. In spite of attempts to make him change his mind he declares that he would repeat his action if necessary and he writes to his friends urging them to get the war-preparations stopped.

Today the whole of his family are engaged in the task of answering letters of sympathy and admiration which pour in to them from all over Germany.

Our Berlin correspondent writes:

Zauner comes of a non-political family. If only other parties would be more active in helping such boys they would not have to join the Communist Party.

Letters of cheer and support can be sent to Walter Zauner's fiancee: Miss Irmgard Kimpfmuller, Regensburg, Eipuckelstrasse 34, Germany.

Reprinted from Peace News *Jan. 12, 1955*

A Lesson to Move the World

We have been too close to war, and many of us to death, to cheapen or falsify the position of those who died in war. We have seen who attempts to conquer others reap a harvest of wounds, illusions and defeats. We have watched men and nations maddened, and then destroyed by the fantasy of the perfect reprisal.

But for the most offended man, as for the most beleaguered city, victory lies ahead in forgiveness rather than backward in vengeance. As individuals and as representatives of various nations and as veterans we can show that in the conquest of our resentment there is peace.

That lesson, coming from the veterans of wars, will move the world.

—ELLIOTT NEWCOMB, addressing Fourth General Assembly, World Veterans Federation

A Message At Easter

KIRBY PAGE

Wherever I am, there is the
Living Christ, as near as to
Peter and John in ancient
Galilee. He taught
Wonderful words of life,
Poured himself out in
Loving kindness, brought hope
To the hopeless, aroused the
Hostility of men of power,
Remained faithful to the
Will of God, was crucified,
Buried in a borrowed tomb,
Rose from the grave on
The first Easter, and lo
He is with us always, even
To the end of the world.

. . . . . .

Closer than hands or feet
Nearer than breathing,
He is eager to guide us,
Empower us, welcome us
As co-workers in His
Father's business
Speak thou for He hears,
Listen thou for He speaks,
Follow wherever he leads,
And like the men on
The road to Emmaus,
You will feel your heart
Burn within you on the way.

—From *Living With Peace of Mind*, No. 130

Budget Deficit Outlook Prompts F.O.R. Changes

Mounting costs of operations and an over-extended program that forecast a possible serious budget deficit in the coming year have resulted in several recent changes in FOR organization. The possibility of a serious deficit emerged when projected expenses for the 16-month period from January 1, 1955 through April 30, 1956, were found to exceed income for the last comparable period by more than $53,000.

Budget committee and national staff members ascribed the threatened deficit to problems that had arisen in connection with the regional-expansion program launched in 1952. This program, which had undertaken to open four or five new regional offices, was underwritten by a special fund of $30,000 to supplement the regular budget during the first two years. It was anticipated that the new offices would have resulted in sufficient new income within the two years to offset their cost by the time the subsidy fund had been exhausted. Unexpected difficulties, including staff turnover, made it impossible to realize this goal, although contributions for 1954 did exceed those for the previous year by $15,000.

The total deficit anticipated was made up of three figures:

1954, expense over income	$ 3,172
Fiscal 1955 (5/1/55—4/30/55) anticipated	38,259
"Caretaker" budget (1/1/55—4/30/55) anticipated	15,058
Total	$56,489

An additional complication was the need for an Operating Reserve of $20,000 to cover FOR printing bills and payroll during the slow summer season. The organization has never had a reserve adequate for the size of its current operations.

Recommends Cuts

The Budget Committee recommended to the Executive Committee several reductions and readjustments in personnel and operations, while noting that even after such cuts the total FOR program would be substantially larger than two years ago. Proposed changes, all of which were approved by the Executive Committee follow:

1. Discontinuance of the National Projects department of the national office.
2. Discontinuance of Far West (Berkeley, Cal.) regional office.
3. Combining temporarily of National Field Secretary's job with that of New England regional secretary.

4. Release of full-time office manager-accountant in national office and replacement by part-time accounting help.

5. Release of full-time artist-layout man in Literature Department in favor of occasional "free-lance" assistance.

6. Various smaller economies in the form of the use of half-time secretarial help at some points, reduced appropriations for equipment, etc.

All of these changes except that of the Far-West office have been accomplished. Action on the Far West office was tentatively reversed at the February 28 meeting of the Executive Committee as a result of protests from that region and a pledge to increase contributions by 50 percent. Final action on whether one or more regions must still be eliminated will depend on the response of the entire membership to a letter sent out in March.

Veteran, Newcomers Leave

One veteran FOR secretary and a number of more recent employees have left as a result of the readjustments. National Projects Secretary George Houser, deciding that it was "time to try something else" after ten years on the national staff, declined an invitation to head the Great Lakes Region and resigned from the staff as of March 31.

New England Regional Secretary Richard Hathaway, on the staff since 1953, was released, reluctantly, as of March 31. His place will be filled temporarily by Glenn Smiley, national field secretary who has been working in the Great Lakes regional office since January 1, 1954. It is hoped, if the budget permits, to fill both the Great Lakes and New England posts later in the year with unmarried persons.

Abram Goldstein, accountant-office manager since August, 1953, and Stanley Robinson, artist and layout man who came on the staff in January 1953, terminated their association with the organization on March 31 also.

Express Regret

Both the Budget and Personnel Committee expressed regret over the need to sever connections with these persons, and emphasized that the decisions had been made because of budget considerations rather than any personal problems. A minimum of one month's notice, one month's severance pay, and three-weeks vacation allowance was provided in each case.

The changes still leave the Fellowship's structure markedly different from what it was as recently as 1950, when a National Council —appointed policy committee recommended increased emphasis on regional rather than national work.

In 1950 the FOR had only three regional offices (Midwest, Southwest and Far West) plus three city offices (New York, Boston and Philadelphia); by 1955 the city offices had become centers for New England, New York area, and Middle Atlantic regions; a regional office had been established in Cleveland for the Great Lakes region; and work was supplemented by three field workers, operating on a special grant from the Paine Foundation, in Georgia, Tennessee and Texas.

By contrast, the national office staff, which in 1950 numbered six executives, now is reduced to John Swomley, executive secretary, and Alfred Hassler, publications secretary, plus the part-time services of A. J. Muste, secretary emeritus. National Field Secretary Glenn Smiley, originally slated for the national office by January of this year, will be located temporarily in Boston, where he will double as the New England regional secretary.

Far West Protests Office Closing

Non-violent indignation meetings erupted throughout the Far West region of the FOR* at news that the national Budget Committee had recommended for economy reasons the termination of the region's office at Berkeley, California.

At hastily called but well-attended meetings late in February in Berkeley, Portland and Seattle, members of the region fired questions at A. J. Muste, secretary emeritus, who had flown out to explain the decision. The Budget Committee came under considerable criticism for having failed to consult with regional committees before taking action, even though members acknowledged the pressure under which the Committee had acted. (When the criticism was relayed to the Budget Committee by A. J. Muste, its justice was acknowledged and the Committee expressed its regrets and apologies in a letter to members in the Far West region.)

* The Far East region includes northern California, Oregon, Washington, Idaho, Montana, Nevada, Colorado and Utah.

With the facts of the financial dilemma before them, members at these meetings demonstrated their commitment to the FOR and their determination to keep activity at a high level in their own region by pledging to increase the Far West's combined contributions from 1954's $12,000 to at least $18,000, a rise of 50 percent. On the basis of this action the Executive Committee rescinded the action closing the Far West office, and agreed to the region's proposal that the entire problem be presented to all the regions. This was done in a letter mailed to the membership from the national office late in March.

The final decision on the 1955-56 fiscal budget will be made at the meetings of the National Council April 21-23 in New York, on the basis of returns from this letter.

Hathaway's Work Praised by Region

Members of the New England Regional Committee of the FOR, in accepting the decision to release Richard Hathaway as regional secretary, commented warmly on his work in the post and expressed their real regret to him.

Hathaway was appointed to the job in April 1953, and has done what one member called a "terrific job" in visiting and organizing local groups, in New England communities and on college campuses. He is married and has two children.

Glenn Smiley, who for the time being will combine Dick's former job with his own post of National Field Secretary, served as regional secretary in the Southwest office from 1944 to 1953.

Houser Leaves FOR After 11 Years

The resignation of George Houser, Methodist minister and for eleven years a member of the national staff of FOR, has been accepted reluctantly by the Executive Committee, to take effect March 31 on his return from a West Coast speaking trip.

The resignation followed the decision of the Executive Committee to discontinue the so-called National Projects emphasis in the national office. George was National Projects secretary, a post he had developed since the broadening of FOR project work had made his former title of Race Relations Secretary no longer adequate.

In a letter to national chairman John Oliver Nelson explaining his decision not to accept the position of Great Lakes regional secretary that had been offered him, George explained that he had himself been considering making a change for some time.

Expressing "deep thankfulness for the years I have served on the FOR staff," he pointed out that nonetheless he had felt "dissatisfaction with the degree of support given to the over-all project program of the FOR." "As we have philosophized a good many times," he commented, ". . . the organization is essentially a fellowship of individuals. Program emphasis is definitely secondary in the minds of the vast majority of our members."

George's affiliation with the national staff began in 1944, when he was authorized to open an office in Cleveland as Action Projects Secretary. He had served the preceding two years as city secretary of the Chicago FOR, in which post he did a job that has since been regarded as a model for that kind of position.

In 1946 he came to the national office in New York, where he served with Bayard Rustin as co-secretary of Race Relations until Bayard's resignation in 1953. He helped to organize and direct such notable FOR propects as the annual Interracial Workshop, Pledge Brotherhood, and the famous Journey of Reconciliation, for which he and Rustin were given the Jefferson Award of the National Council Against Intolerance. He was one of the organizers of the Congress of Racial Equality, which he served for 10 years as executive secretary and of which he is currently national chairman. He helped organize also Americans for South African Resistance and directed that group's activities in raising money and otherwise supporting the nonviolent resistance campaign of the African National Congress in the Union of South Africa. More recently he has helped with the formation of the American Committee on Africa.

He left the U.S. last May on an FOR-sponsored trip that took him through 8 countries in Africa. Since his return in October he has lectured extensively across the country, using color slides and tape recordings that he had made in Africa. Some of his tapes were used in a radio network broadcast by the National Broadcasting Company on February 5.

George was one of the "eight boys of Union" whose refusal to register for the draft in 1940 took them direct from their classes in Union Seminary to prison.

Accountant's, Artist's Services Noted by EC

Warm appreciation for the services of accountant-office manager Abram Goldstein and artist Stanley Robinson was expressed by members of the Executive Committee.

"Abe Goldstein has almost literally worked himself out of his job," observed national chairman John Oliver Nelson, "by organizing the accounting procedures so well that they no longer demand the services of a full-time accountant." In recognition of the special hardship entailed in releasing Abe, who left another position and sold his home to come to the FOR when it needed an expert accountant very badly, the Executive Committee approved an additional payment above the severance and vacation allowances to him.

Chairman Nelson also referred approvingly to the improved appearance of FOR publications as a result of Stanley Robinson's work and noted that his going would add a substantial amount of layout and production work to the Literature Department.

Dr. Herbert Haslam, Administrator, Dies

The February 19 issue of the Philadelphia *Daily News* reports the death of Dr. Herbert Haslam, administrator of Philadelphia's inter-faith, inter-denominational Fellowship House, and a member of the F.O.R. since 1953.

Dr. Haslam was honored on Brotherhood Day as a courageous leader, an inspired teacher, and a pioneer of the spirit. He began his brilliant career of services in Philadelphia as pastor of Tioga Baptist Church which won him national acclaim. Assuming duties there during the depression period, and following his graduation from Bucknell University and Andover-Newton Seminary, he established classes, clubs, and round-the-clock hospitality for the unemployed.

In spite of his unconventional ministry, he held weighty positions in the Northern Baptist Convention.

He was chairman of six Philadelphia municipal committees and established the first Japanese relocatees in that area. His classes in religion at Toledo University were enormously popular. The Memorial Service honoring his memory was directed by leaders of one Catholic, Protestant, and Jewish Churches.

Muste's European Trip Tied to Anti-Rearmament

As this month's FELLOWSHIP went to press, A. J. Muste, the FOR's Secretary-Emeritus took off to Europe for a series of conferences which will join him with leading F.O.R. people from England, France, Holland, and perhaps, a Scandinavian country. In the short space of one month, "A. J." will attend meetings and conferences held under F.O.R. auspices in Germany, France, and Austria; visit the World Council of Churches headquarters in Geneva, and investigate "Third Camp" political groups.

Biggest hightlight of the tour is a schedule of meetings which will take place in Germany as part of the anti-rearmament campaign underway there. Muste hopes to confer with leading German pastors and physicists.

Scoreboard—The F.O.R. China Food Campaign

The picture of the F.O.R.'s campaign to urge the U.S. Government to send food to China continues to look bright. In fact, reports seem to indicate that the peak of the drive has not yet been reached. Items:

New England: Ministers of the Greater Hartford Council of Churches were briefed on the program by Dick Hathaway, F.O.R. Secretary. Under the leadership of the Reverend Paul Husted, the Worcester F.O.R. worked actively on the project. After a number of ministers were visited personally, the campaign received the full backing of the Worcester Council of Churches.

Harvard University: The Harvard Divinity School Students Association passed a resolution in support of the idea. A circulated F.O.R. petition received front page publicity in the *Harvard Crimson.*

Philadelphia: The Frankford Friends Forum passed a resolution urging President Eisenhower to send surplus food to China.

New York: The Reverend Robert Horton of West Webster has circulated a petition among ministers asking that they preach on the topic—"If Thine Enemy Hunger." He plans to tabulate the results of his petition and send the statistics to the press.

The biggest "news break" of the campaign came on March 6, when the Sunday edition of the *New York Times,* with some 750,000 circulation, published almost a full-column story with a photograph of one of the grain-bags being used. Until then the attempt to bring the question to the attention of the public had been handicapped by the failure of large newspapers to do more than mention it, although the number of bags and letters pouring into the White House had obviously made it "newsworthy." The *Times* story may have presaged a break generally—it was too early to tell when this issue of FELLOWSHIP went to press.

Meanwhile, even without the help of big publicity efforts, organizations and individuals continued to line up behind the idea of "feeding one's enemy" instead of bombing him.

The Massachusetts Council of Churches adopted the following resolution at their annual meeting: "Believing that, as Christians, we are impelled by the love of God to meet need wherever it exists, we, the Massachusetts Council of Churches, urge our President to free quantities of surplus foods to China to aid the people now suffering from flood and famine."

The go-signal was given to the Protestant churches of Alliance, Ohio to initiate the campaign as a community Christian project in conjunction with its annual World Day of Sharing. A resolution passed a committee set up by the Alliance Ministerial Association for the project says in part: "We the Christian brotherhood do urge, request, and beg the President of the United States to extend in the spirit of Christian brotherhood, a generous portion of our surplus food to the stricken children and families of the people of China."

Efforts to Halt UMT Legislation Under Way

National organizations fighting proposed UMT legislation appealed to Americans everywhere to stop the new peacetime conscription proposal up before Congress. Rejections of the proposal stemmed from arguments stating that conscription was "un-Christian in its basic philosophy" to the reiteration that countries dominated by a military have never achieved peace.

"America will differ from Prussia in name only if the new peacetime conscription proposal is adopted by Congress" charged the National Council Against Conscription. Calling the draft law which ends this June an emergency measure of the Korean war, the Council pointed out that: 80% of the army is engaged in non-combat civilian type jobs which could be performed by employing civilians as the Seabees did during World War II; that universal conscription was an army dogma claiming conscription for all—whether or not needed, whether or not used.

The Council of Methodist Bishops declared at its Chicago meeting that "Nazi Germany and Imperial Japan were not saved by military training. . . . Militarism as a way of life is a foe of democracy and our forefathers fled to these shores to escape it. We call upon our people to prevent any attempt to fasten peacetime conscription on the American people."

In Ohio, the Ohio Pastors' Convention called UMT in any form, "un-Christian in its basic philosophy and social outcome." A resolution passed by the convention said that UMT "would only create an illusion of true security" and pointed to history to prove that military systems have been disastrous to the democratic way of life and represented an ineffective use of manpower. The clergymen urged a close scrutiny of the expenditure of public funds by the Pentagon in "seeking to influence both Congress and the people of the United States to accept further militarization of our country."

Andre Trocme Accepts U.S. Lecture Invitations

André Trocmé, the French pacifist who helped many Jewish refugees escape into Switzerland, was interned five weeks in a concentration camp, forced into hiding to escape capture and probable execution from the Vichy police—a man whom Elmore McKee has described as "tall, gracious, prophetic and impassioned"; will tour the United States this fall under the auspices of the International F.O.R.

His new tour will probably not extend West of the Missouri River. From October 1 to November 10, he will be in the East. Then he will set out for the Middle West. Engagements already scheduled include Princeton University, Haverford College, Mt. Holyoke, St. George's Church and Community Church in New York City, the Central Methodist Church of Detroit, and the Unitarian Church of Germantown.

In 1951 Trocmé delivered the Robert Treat Paine Lectures in the Pacific School of Religion, the University of Southern California, Garrett Biblical Institute and Oberlin Seminary. The substance of these lectures are published in his book, *The Politics of Repentance*.

Court Upholds C. O. on Civilian Service Issue

Indianapolis—A member of the Jehovah's Witnesses sect, found guilty by a federal court jury of failure to report for civilian service, was freed by Judge William E. Steckler on the ground that the institution where he was ordered to report was controlled by a body with different religious views.

George D. Sparks of Indianapolis had been ordered to report for work at Methodist Hospital, Indianapolis, last August.

Victor Schmidt, of Columbus, attorney for the sect member, raised the issue after the jury finding. He said that "to take a man . . . and place him in such an institution interferes with the exercising of his own religion—a violation in his belief of the Scriptures. It would foster a clash between religions."

Judge Steckler ruled:

"To take a member of any religious sect exempt as a conscientious objector and place him in an institution controlled by another religion would restrain his freedom of religious thought."

Radiation Danger Echoed by Physicists

Within recent weeks, anxious voices have been heard from the ranks of eminent physicists who believe that great danger may come from the genetic after-effects of hydrogen bomb war, or even from too many test bombs.

Recent news dispatches quote Illinois scientists, Drs. Eugene Rabinowitch and Henry Quastler, as saying that even a small hydrogen bomb war could mean creeping suicide to mankind. A cycle of events that could destroy humanity within one thousand years could come about, they said, through filling the atmosphere with radioactivity which would have an effect for hundreds of years. For one thing, it would affect heredity traits which parents hand on to children.

Another warning came recently from British nuclear physicist, Professor Joseph Rotblat. "If we keep on producing bigger and bigger experimental explosions, and particularly if the cobalt bomb is employed, the global level of radioactivity can be raised to the point where it will imperil living beings everywhere," the London physics professor declared.

Brethren Youth Group Acknowledge War "Guilt"

In a unique expression of its concern for peace, the Ft. McKinley (Ohio) Church of the Brethren Youth Fellowship declared at a recent meeting that the Brethren Church was "guilty" of not following the teachings of Christ.

This unusual statement came up during debate of the Pentagon's proposed conscription program. An impromptu selection of witnesses drawn from the group were asked to testify before a selected "jury" on the Church's stand against war.

The decision read: "We find this Church guilty of not following exactly the teachings of Jesus and the New Testament regarding War and Peace, and further Guilty of not following exactly the doctrines and practices of the Peace position of the Church of the Brethren." It "sentenced" its members to: give the peace message to editors, friends and Congress; oppose civil defense, militarization of schools, and any form of UMT.

An Old Question

Should Red China Be Admitted to the UN? Forum 13 in American Film Forum Series, 16 mm., b-w, sound, 15 min. Rental, $1 from American Film Forum, 516 Fifth Avenue, New York 36, N. Y.

This is a short discussion among Marquis Childs, an American newspaperman, a representative of the Chinese Nationalist (Formosa) Government and Richard Crossman British Labor Member of Parliament. While there is nothing profoundly new said by any of the three parties the film is notable for its refreshingly unapologetic manner of dealing with a question that seems to be becoming another of the numerous American taboos. Crossman's matter-of-fact arguments against considering the Formosan group the government of China can help to open up a valuable discussion.

Brotherhood

My Brother, 16 mm. sound film, b & w, 30 min. Produced by Missouri Synod, Lutheran Church. Rental $9, from Concordia Films, St. Louis, Mo.

This is one of the widely publicized TV programs produced by the Lutherans and made available in 16 mm. sound motion-pictures for use in churches, etc. It is the story of an attack made on a little Filipino boy who has just moved to Middleburg, and who is beaten by a couple of other boys when he comes to try out for the baseball team, called a "foreigner," and told "to go back where you came from." Carl Fisher, of the series' Fisher family, straightens the boys out, and in the process teaches the lesson of brotherhood to the father of one of them and gets a series of articles in the community newspaper.

The spirit of the film is unexceptionable. A couple of Carl's statements near the close, about a Christian's concern and respect for *all* men of whatever race and nationality, and about the power of love, will do the pacifist's heart good. Technical quality is good and the acting quite satisfactory.

I have seen only one other in this series of 76 films, and it may be that the faults I found in both are peculiar to these two rather than characteristic of the series as a whole.

The first criticism is the lack of originality in the script. Anyone at all familiar with Hollywood's approach to life could predict exactly what will happen. The little Filipino boy actually was born in the United States, and his father was a sergeant in the U. S. Army, was killed in action and, naturally, was posthumously awarded the Congressional Medal of Honor. Even the tag line is the time-tested cliché, when Carl says sombrely that "she (the sergeant's widow) must wonder what he died for."

The second criticism is that the film dodges the real issue by wrapping the little boy in this flag-draped cocoon. By the time it ends, the issue is not so much how a Christian behaves toward people who are different as it is the dreadful treatment meted out to the son of an American hero. The fact is

that many of the victims of prejudice don't have even one Medal of Honor winner in their family.

And, finally, one is disturbed at the casual acceptance in both films of military service as wholly admirable, and indeed, a praiseworthy aspect of the Christian life. One can hardly expect an official denominational group to repudiate military service in these days, but one should be able to expect Christian films not to add to the general unthinking acceptance of war service as legitimate Christian action.

Two Classics

The Toymaker. 16 mm. color or b-w, sound, 16 min.

The King and the Lion. 16 mm., color or b-w, 15 min., sound. 15 min.

Both films produced by Stevens-Rose Puppet Films, distributed by Athena Films, Inc., 165 West 46th Street, N. Y. C. Rental: color, $10; b & w, $5.

Both these films are classics in their field. *The Toymaker,* produced in 1951, has won itself a wide reputation. It can be particularly useful in opening up a pacifist or near-pacifist discussion with children, though it is very appealing to adults, also. Two puppets, Spots and Stripes, get into a "war" as a result of discovering that they are "different," but eventually are reconciled when they learn that they are both creations of the Toymaker, who loves them both.

The King and the Lion is a highly simplified version of Androcles and the Lion, and while the "moral" of the picture is both less evident and more forced than in *The Toymaker,* it is a delight to watch. I was interested to see that when the theme music sung by the puppets in *The Toymaker* ("I am you, you are me") was introduced on the piano in *The King and the Lion,* two watching children, aged 6 and 4, promptly sang the right words, though they had seen the former picture more than a month before. Evidence, perhaps, of the capacity of the film to make an impression.

Feeding the Hungry

The Least of These. B & w sound film produced by Christian Rural Overseas Program (CROP) Elkhart, Ind. 13¼ min. Rental: free.

An unpretentious but moving film of the work of this part of the Church World Service effort in getting surplus foods to the hungry of the world. Some poignant shots of children and old people caught helplessly in the tangled red tape of a world too often more concerned with red tape than with humanity.

A. H.

Everyone's talking about
Children of the A Bomb

Interesting Assignment open at the New York F.O.R. Regional Office. Kent Larabee, N. Y.'s regional field worker needs a full time worker who can: take dictation, type better than he does, work creatively, and handle administrative functions. This is not "just an old secretarial" job. Interested? Write New York F.O.R., 38 East 35 St., New York, N. Y.

The Need for a Voice

To the Editors,
FELLOWSHIP:

FELLOWSHIP magazine has meant much to us through the years, both for our own growth, a sense of union with others, and as a source of information and ideas to be used in addressing others. Please do not consider this a "criticism." But, in all humility, I should like to make a suggestion.

It seems to me that, for the fullest usefulness and fruitfulness, FELLOWSHIP must decide definitely whether it is to be a sort of "house organ" for pacifists or a voice crying in the wilderness for love, sanity and peace. At the present it partakes of both, but in so doing, cuts itself off from any wide mission as a "voice" to the general public.

Material such as the current discussions on lying to save a life is deeply vital and interesting to the confirmed (or nearly so) pacifist. We face, at least imaginatively, the problems posed and we recognize the need to study our faith and apply to it, as least theoretically, the hardest tensions. However it is just such material as this which makes us loath to send FELLOWSHIP to friends and acquaintances who deeply need awakening to the message of peace but *do not yet have it.* To them such things are stupid, hairsplitting, ridiculous, if not revolting.

Yet you publish so much material —down to earth, factual and spiritual —which is exactly what should be put into their hands. Your issue on the bomb, for instance, could profitably be sent into thousands of homes of intelligent people. They would read it, think about it, talk about it. . . . But I hesitate to send subscriptions to FELLOWSHIP to many people who could gain much from large portions of it because I know the "house organ" portions would only lead them to junk the whole thing as the product of a bunch of crack-pots not worth reading.

This I know. Unless one has a pretty clear idea of what he is trying to do and to be, he seldom achieves anything satisfying. I wonder of FELLOWSHIP is not trying to cover so broad a field of need that it is limited to fulfilling all needs inadequately. How about facing the needs and deciding just exactly what FELLOWSHIP's main purpose is and to what group of readers. I fully believe a clear purpose could be filled and a clear picture of the desired readership would be the first step to securing just such readership.

DOROTHY T. SAMUEL
College Springs, Ia.

Migration to the Sea

To the Editors,
FELLOWSHIP:

If nothing interferes with today's weapons race, some "big" nation will attempt a "Roman Peace"—risk destruction itself to win a "preventative" war. H-bombs will undoubtedly be used, leaving long-life radioactives to pollute our Earth. Millions dead would seem a small loss when compared with potential damage to the heredity of hundreds of generations, a loss gradually becoming evident in steadily declining mental and physical health averages. History shows one thing that interfers with the build-up of military tensions: New territories

that open up for exploitation and migration of pioneers. Today there are no lands yet unclaimed by some nation. But our technology makes it possible to build sea-going houses, gardens, etc. Our oceans, 70% of Earth's surface, can have resident populations. To develop the first seacolony craft, I estimate $38,800 is needed. If people willing to supply this fund could be found, the project would have to be incorporated before any funds change hands. Once the first homecraft has been demonstrated before newsreel cameras, I believe many thoughtful people will move and build seacolonies. This new migration might help postpone Atomic war—give us enough time to build that federal world government necessary to continue humankind.

GEORGE D. KROUSE
Box 390, Vallejo, Cal.

Inferior to Love

The Editors,
FELLOWSHIP:

Thank you for giving us the articles by M. and Mme. Trocme in the January issue. Both were very adequate answers to the many letters on "Would You Lie to Save A Life?"

In all fairness to those who insisted they would not lie to save a life, I cannot believe that any of them could possibly have read the two articles which prompted the question. The experiences of M. Trocme and Dr. Hugenholtz were proof enough for me that TRUTH as an "absolute ethic" is far inferior to LOVE. Where the two conflict, a Christian must recognize love to be a greater good than truth.

BARBARA TROWBRIDGE
Bangor, Maine

Jump on Nehru?

The Editors,
FELLOWSHIP:

I suppose you may be justified in high-lighting the military training of some Indian girls rather than India's contribution to peace in Korea and Indochina, just as A. J. Muste may have been right, according to his lights, in criticizing Nehru's lack of 100% pacifism in an open letter some months ago.

Hasn't the American peace movement enough to do in "containing" American militarists without jumping on Nehru because he isn't perfect?

Those who don't read the Indian News Service regularly (the Embassy at 2107 Massachusetts Ave., Washington, D. C., will be glad to send it) may have missed the following statement Nehru made to a mammoth gathering in Calcutta last Nov. 2 immediately after returning from China:

"But it is said that China might change her policy about peace afterwards. How can I guarantee what will happen afterwards? Nobody can foresee what will happen in the future. We should trust one another because trust begets trust and love begets love."

In my opinion American pacifists should be leading a campaign to give Nehru the Nobel Peace Prize instead of searching for things to criticize about him.

WILLIAM BROSS LLOYD, JR.
Chicago, Ill.

Disturbed—

To the Editors,
FELLOWSHIP:

I am very much disturbed over the food fadism that seems to be becoming prevalent among pacifists, and which, although it should be irrelevant, causes many intelligent people to think of pacifists as crackpots for their pacifism as well. FELLOWSHIP is probably not the best place to start such a discussion, but I know of no other outlet which would reach these people.

I call myself both a pacifist and a believer in simplified living. It is being a biochemist as well which makes me shudder when I read the exorbitant claims made by the organic farmers, nature food advocates and others who, either deludedly or maliciously try to exploit what are really

basically high ideals of their prospective customers. This they do by making it sound as if their way were the God intended man to live.

Pseudoscience has had a long history of duping innocent, uninformed people; and as science has become more complex, its terminology has become more obscure, and it has been easier to dupe more people. I am only sorry that it seems to be happening to a group of people among whom I place myself and whose basic ideals I respect most strongly.

I should be very happy to correspond with interested people on this subject . . . limited of course by my time and postage money if such correspondence should become too voluminous.

TREVOR ROBINSON
Ithaca, N. Y.

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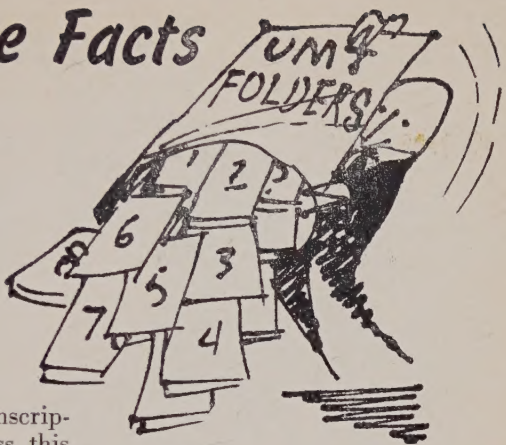

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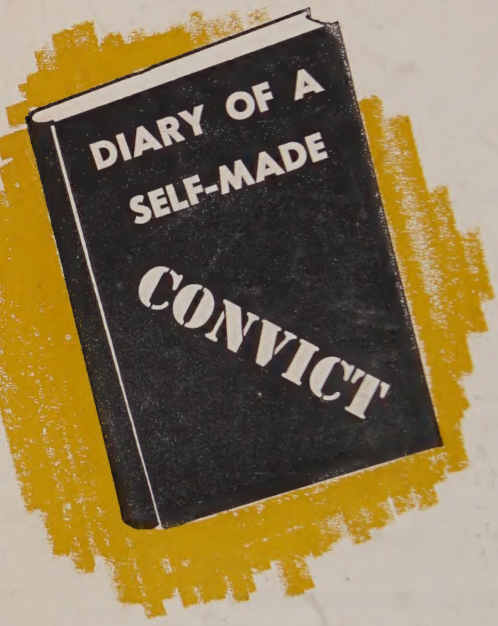

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